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619 presence of a patronymic suffix in early Russian tribal names
621 indicates that these tribes actually passed through a stage when membership depended on kinship, but the attachment of the same suffix to place names also implies that the original implication had been forgotten before the historical period.

567 Prior to the evolution first of a commercial and subsequently
565 of an official ruling class, the primitive Slavic population was divided into three distinguishable strata. At the lowest point in the scale stood the slaves, composed of captives taken in war, men who had lost their freedom for debt, and descendants of slave parents. At least in their early history, the attitude of the Slavs toward their slaves was exceedingly mild. Above the slaves stood the great group of freemen, governed by the elders of their communities and later by tribal chieftains supported by a council of elders.

581 Polygamy and concubinage were common to all primitive
595 Slavs. In spite of the evidence for considerable promiscuity, a sense of the sanctity of marriage as a permanent tie is also demonstrated by early accounts of pagan Slavic wives who committed suicide upon the death of their husbands, so that the fidelity of the Slavic women was almost universally commented on with favor by foreign observers. Survivals of primitive custom among the Russian peasantry down to modern times indicate nevertheless that great freedom was allowed
1462 both sexes prior to marriage. The Slavic women enjoyed no equality in the household, though a surviving widow was authorized to take her husband's place as head of the family.
583 Marriage by capture or by purchase was common Slavic practice.

177 In the course of their history, even before the dispersion, the
326 Slavs were exposed to a series of foreign influences, especially Iranian and Germanic, which rapidly placed at their service the techniques common to adjacent ethnic groups. Linguistic evidence demonstrates that the mass of the Slavs, like the German and the Baltic peoples, was familiar with iron, gold, silver, and lead from the earliest times, at least from the second half

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of the first millennium B.C. The names for gold and silver are identical in all three linguistic branches, while those for iron and lead are common to both Baltic and Slavic, though differing from the German vocable. The common Slavic term for copper has no equivalent cognate in either Baltic or Germanic. Since iron became known on the coast of the Black Sea about 900 B.C., and appears in archaeological finds from the Kuban district of the northern Caucasus fully two centuries before that date, the early transmission of iron technique to the Slavs is beyond question, particularly in view of traces of iron mining and smelting in Poland even in the pre-Roman epoch. The smelting of silver and gold was, however, a post-dispersion development.

In ceramics as in metal working, the Slavs were imitators rather than pioneers. In all areas of pagan Slavic settlement we find well-turned and well-fired vases in the form of pots without handles, showing a somewhat flattened lip and ornamented, sometimes with a wavy line several times repeated, sometimes with simple horizontal stripes, and occasionally with vertical or transverse stripes or simply a series of dots in oblique lines. There is, however, nothing specifically Slavic about this technique, since it is a reproduction of the Roman vase with undulating ornament familiar in the northernmost Roman provinces between Danube and Rhine from the first to the fourth century A.D. The Slavs thus seem to have been in contact with the northern Roman markets in this interval, and gradually to have adopted the new type of pottery in preference to their own previous products of this character: high vases, or lower bowls without a flattened edge and decorated with horizontal stripes or rows of oblique lines, types developed independently of Roman influence.

Among the chief domestic industries were spinning and weaving. Since the primitive Slavs were far from expert bleachers, the resulting fabrics were mostly grayish in color. Not only is the general terminology as spinning and weaving throughout the Slavonic languages so homogeneous as to show that these